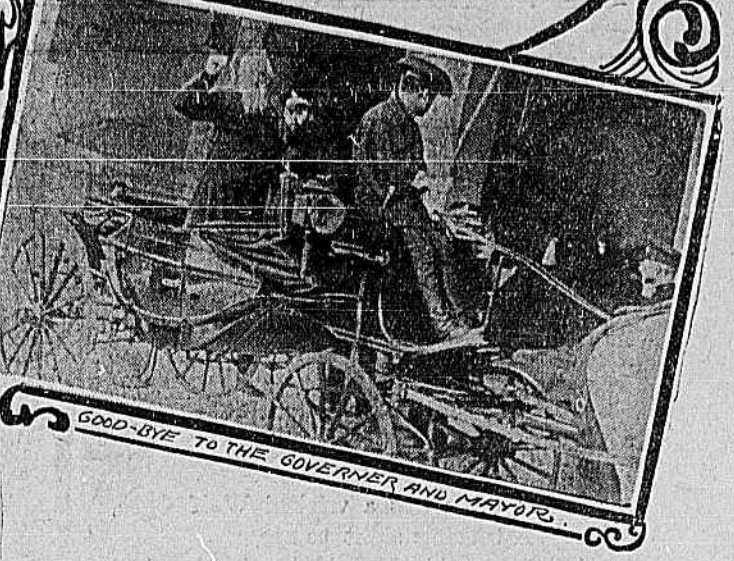
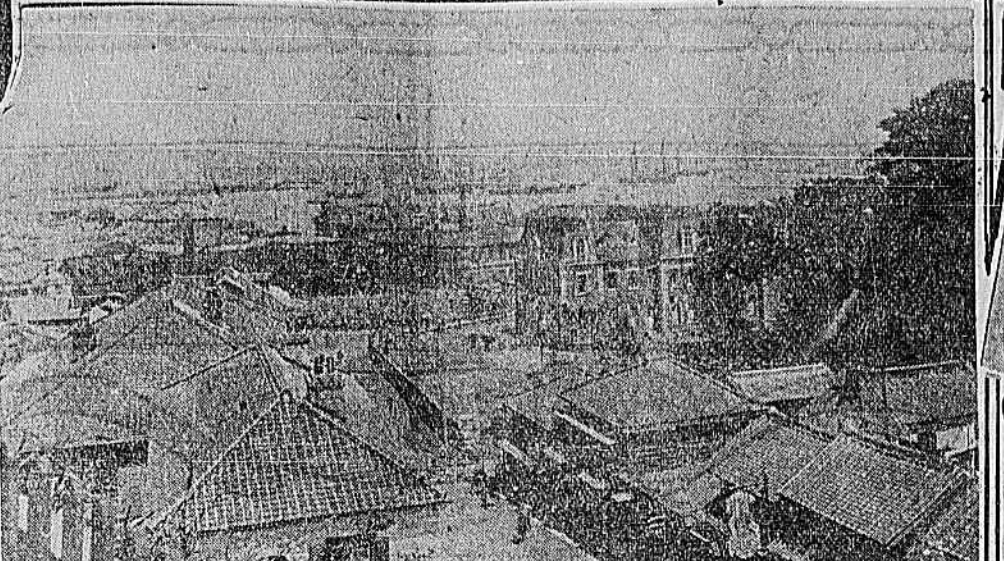
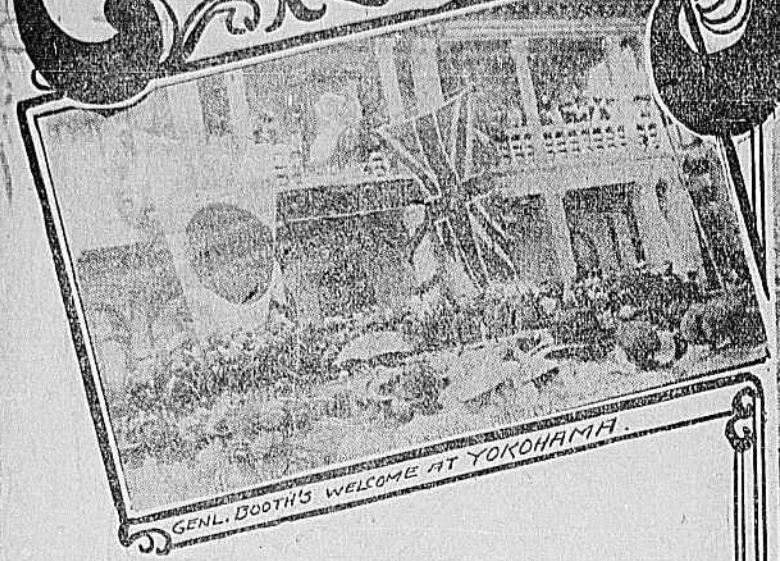


# CAPTURE OF JAPAN BY SALVATION ARMY LEADERS



BY WALTER R. LAMBETH.  
Tokio, Japan, May 22, 1907.  
GENERAL BOOTH, organizer and leader of the Salvation Army, is in Japan and has had a triumphal march through the empire. He and his followers have literally laid siege to a number of centres, and from the immense crowds attending their services, as well as the tremendous demonstrations made by the people everywhere, it looks as they were about to capture the country.

The general arrived in Yokohama on the 16th of April, having crossed the Pacific on the steamship Minnesota. A pleasant incident of the voyage was a birthday party given him by Captain Austin and the passengers on the occasion of his seventy-eighth birthday. The saloon was handsomely decorated with the flags of the nations. Dr. Whitman was asked to preside, and addressed a few very felicitous remarks to the guest of honor. The general, with great force and simplicity, outlined the history of the Salvation Army and made an earnest plea that his fellow-Salvationists should be judged by the results of their work rather than of what people said of them. He did not claim that the army had been without faults, but emphasized the earnestness and heroic self-denial which characterized their work. While no collection was taken, a voluntary contribution to the amount of 216 yen was handed General Booth for his work, in addition to a series of appreciative resolutions adopted by unanimous vote.

**The Triumphal Arch.**  
Learning of General Booth's expected arrival by the Minnesota, the Tokio municipal authorities erected a beautiful arch of welcome in evergreen and flowers which spanned the entrance to the Shinbashi Railway Station in the capital. An immense throng gathered around the arch and in front of the station, the street being so packed with people that it was almost impossible for those who had come to receive the distinguished guest to reach the train. A few minutes before 5 P. M. General Booth and his staff arrived from Yokohama.

There awaited him on the platform a large number of well-known officials and leading Japanese, including Baron Sengoku, the Governor of Tokio, and Mayor Ozaki, who gave the visitor a most cordial reception.

Upon stepping from the train salutations were exchanged, after which the general, in a brief address, expressed his thanks for the kind reception he had received. He said that he had heard it was not the custom in Japan to make speeches of welcome at the station, but he read their welcome in their faces. Although he had been only a little over twenty-four hours in Japan he was already thoroughly at home. In conclusion he exclaimed: "May God bless Tokio for ever and ever." Mayor Ozaki then conducted the general to his carriage amid enthusiastic shouts of "Banzai! Banzai!" from the multitudes gathered on every side. The streets were lined along the entire route to the Imperial Temple and down the lines rang the Japanese salutation, which was acknowledged by the general from the carriage in which he stood, bowing to the right and left with his cap in hand. Altogether he made a venerable and striking picture, which was calculated to arouse the sentiment and enthusiasm of the people of Dai Nippon.

**Invited to Meet Him.**  
While at the hotel in Yokohama, before proceeding to Tokio, invitations were sent to the representatives of the press to meet the general in order that he might answer questions and give explanations regarding his present tour and other matters of interest to the general public. The journalists were shown into the general's room, when he gave them a cordial welcome and expressed his estimate of the importance of the secular press. He remarked he was a friend of the secular press, and he had a very high estimate of the importance and influence of the great dailies which circulated so widely among the people. He had found press men, as a rule, sincerely interested in the well-being of the masses. The editors, he thought, were coming around to feel that the interest of the masses ought

to be the object of the press as well as the platform and the pulpit. "Therefore, I am always very glad," said he, "to co-operate in a most friendly manner with the newspaper world. I am a newspaper man myself. I think I have seventeen newspapers. It is true they are very much given to dilute in one particular direction; still they are a very great power, and I have found that to make a newspaper interesting, to make it sell, and to make it a profitable business, is not always the easiest thing in the world."

The general then spoke of his gratifying reception upon the part of the Japanese. He continued as follows, in addressing the newspapermen: "The object of my visit here is to see my own people, to find out what they are doing on the spot, to stir them up, and to confer as to future departures. I am contemplating a new departure in the direction of caring for the sick poor. Hospitals, I understand, there are in reasonable numbers in Tokio, although mainly for the better class of people. I hear that there is really a superabundance of hospitals pure and simple. I am proposing to make an effort to carry a similar kind of assistance into the dwellings of the people, to help the woman in her confinement—that is, without leaving the children—to help the man who had got a temporary illness without going away from home, and giving all manner of advice and assistance in the dispensary line and in the visitation of the poor. It has long been my opinion that a great work could be done with a kind of dispensary van that carried portulacs and little assistants, and nurses who could just tidy up the house, care for the family, and then go on." He

then spoke of a lady in London who was greatly interested in his visit to Japan, and who had promised to assist him in carrying out a great scheme in behalf of those who were in need in this empire, provided he met with a response upon the part of the Japanese, which indicated their willingness to co-operate.

That there is a great need in the Far East for such work as the Salvation Army alone seems able to do in certain directions, appears from an article in the Kobe Herald under the title, "Traffic in Japanese Women." The article is based upon a letter in a native paper, received from seven Japanese girls who wrote from Perak, in the Malay Peninsula. The genuineness of the letter was vouched for by two members of the Japanese Ladies' Patriotic Association, who happened to meet the girls and heard their story. According to the statement of these girls, who are natives of one of the western islands of Japan, they were promised good situations of a respectable character in Korea, last July, by several men. As soon as they had been put on a junk, however, which was supposed to be bound for Korea, the attitude of the men changed. The girls were violated in a most outrageous manner and were given food only once a day. Unable to endure this treatment, one of them committed suicide by throwing herself into the sea, while another was killed by those who had her in charge because she cried for help. Subsequently they were transferred to a large vessel, in which they were stowed away. Upon arrival at Hong Kong some were sold to a licensed house, while others were conveyed to Singapore, where they were similarly disposed of. The letter refers to seventy other girls who

were alleged to have been conveyed to the Malay Peninsula and elsewhere by these men on other occasions.

There must be a good deal of truth in the statements of these girls, since a communication was addressed recently to the Japan Times from Pekin by Mr. G. S. Ralston, international traveling commissioner of the Salvation Army, on the subject of "Japanese Girls in North China." He expresses himself as appalled by the fact that not only in Tien Tsin, but in many other cities, a large number of Japanese girls have been sold into this most degrading form of slavery. While he maintains that these transactions must be contrary to all law and that every honorable Japanese must wish such a reproach against his country might be removed, he calls public attention to the matter in order to bring this great evil to an end. He adds: "I was told by one who knows them in Tien Tsin that many of these victims are reduced to the most trying conditions because of the sums of money they are made to produce for their masters."

It is high time that the Japanese government should co-operate with General Booth and the missionaries and Japanese Christians, who are doing their best to put an end to such conditions and the intolerable evils that grow out of them. It is most significant that the general has not only been welcomed by the highest officials of Tokio, Kyoto, and Osaka, but has been given an audience by the Emperor himself, who has, in this way, recognized the value of the work which has been done in other lands by these self-denying, heroic Christians, men and women, and of that which is already being enterprised in Japan. This visit and the facts brought out

in the course of the addresses delivered, have stirred the antagonizing forces to an interesting and, in some respects, an amusing degree. In one of the comic papers there appeared a cartoon in which an officer of the Salvation Army stands on one side of the street and a Buddhist priest on the other. The street is one of the narrow ones peculiar to the East. Midway in air, between the two, a poor Japanese sinner with a derby hat on one side of his head and a striped pair of pantaloons, with a sack coat of pea-green color on his back, but which is about to be torn from his shoulders by the two opposing forces who have him by the arms and legs on either side. The expression on the poor fellow's face indicates that he is not enjoying the vigorous evangelism as much as his would-be friends.

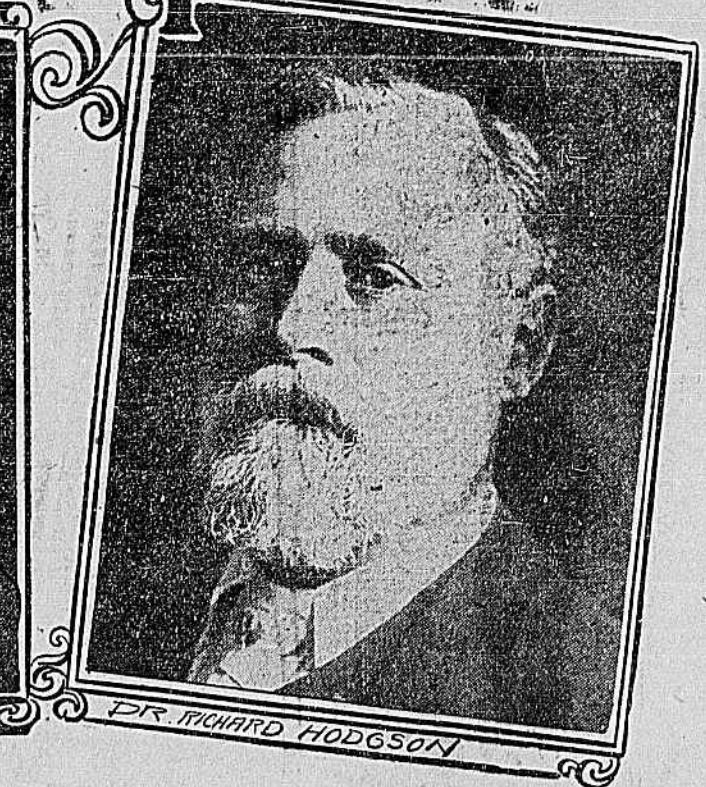
The Japanese have a keen sense of humor. Just at the close of the World's Student Christian Federation Conference, the Jiji Shimpu, one of the leading dailies, came out in an article under the following caption: "An Incident in Buddhist Activity." On the same page of the paper there appeared a cartoon representing a Buddhist priest roused from sleep by "The Voice of the Bell," announcing the opening of the Student Conference in Tokio. Throwing aside his pillow and quilt, with a handkerchief such as is used by workmen around his head, and beads of perspiration dropping therefrom, he holds up in one hand a notice on which is written: "Announcement! International Buddhist Conference in 1912." In the other hand the priest holds a brush of white horse-hair, used by those of high rank of his order, to cleanse away the impurities of the world—an emblem in contrast with the workman's handkerchief on his head. In the right-hand corner of the cartoon Mr. John H. Mott, of New York City, secretary of the conference, was supposed to be standing, bowing in hand, shooting arrows of aggressive enterprise into the atmosphere of the capital of the empire. It is an interesting fact, in connection with this cartoon and the arti-

cle mentioned, that the National Buddhist Conference, which was in session at the time the student met in Tokio, and upon the anniversary of the birth of Gautama, actually adopted a resolution providing for the holding of an international conference at the time of the international solution which is to be held in 1912 in the city of Tokio. There is no question about the Christian propaganda having stirred the Buddhists to renewed exertion. The following paragraph appears in another of the leading Japanese dailies: "The activity of Christians and their spirit of unity are recognized in society, but the Buddhists are sleeping and have no vital connection with the spirit of the age. We hope, therefore, that this meeting (Christian Students' Federation Conference) may act as a stimulus to the Buddhists, inciting them to a combination of forces and to a new activity."

One of the most interesting incidents which occurred during General Booth's visit was that of his being presented with a floral wreath by Miss Haruko, the little daughter of the Mayor of the city of Kyoto. It was a remarkable sight—that of the pretty little child, looking up into the face of the venerable man of seventy-eight years, with snowy locks and flowing beard, offering to him a floral tribute expressive of purity and of Japanese appreciation of a worthy life. Receiving these, the general returned thanks and expressed his appreciation in a bow more profound than that made to the highest official, and said that to understand the army it was necessary to understand its general. He then spoke in feeling terms of his early struggles, when a wild lad of fifteen years of age, of his conversion over sixty-two years ago, and of the motive which led him to work from the first among the poorest and vilest of humanity in order to bring religion and comfort where there had been none before.

General Booth and his staff sail for Seattle by the steamship Minnesota on Friday, May 24th, from Yokohama. His visit to the empire of the rising sun has not been without large and important results.

# IMMORTALITY SCIENTIFICALLY PROVEN



BY JOHN CLARETH WATKINS.  
New York, July 5th.  
SOME novel scientific tests lately devised for the purpose of proving or disproving the immortality of the soul were yesterday described to me by Professor James H. Hyslop, late of the faculty of Columbia University, and now secretary and active head of the new American Society for Psychical Research.

His individual opinion that immortality has already been scientifically demonstrated was expressed to me by the psychologist in the course of the interview, which took place in this city at the headquarters of the new Institute of Scientific Research, of which America's first independent society for psychical research is a selective existence. His new society has acquired a membership of 620, equal to that of which the lately disbanded American branch of the English society, headed after eighteen years among the honorary fellows of the American society are Lord Rayleigh, Baron von Schrenck Notzing, Sir Oliver Lodge, Sir William Crookes, ex-Premier Balfour, and Dr. William Osler, Dr. Janet and three new series of experiments I am

reproducing phenomena identical with those of the Piper case and representing the same alleged communicators. I am at work particularly on what we call cases of "cross references"—that is, incidents and statements obtained through several mediums who do not know the facts so obtained. Thus, for example, if I obtain a "message" through the mediumship of A and then receive similar information through B and C, neither of whom knows that I have had a sitting with one of the others, I am entitled to conjecture the same source for all three messages.

"In this manner I am endeavoring to establish the personal identities of the alleged sources of the messages. My present experiments are such tests for the personal identity of deceased persons, including Dr. Hodgson, Stanton Moses, Mr. F. W. H. Myers and George Follam, all well-known to psychic researchers.

"One interesting discovery which I have recently made is that in alleged messages from the same deceased person, received through three different writing mediums, unknown to each other, the word 'have' is invariably written in the same peculiar manner—with the letter 'h' separated from the remainder of the word and commenced with a new stroke. These mediums, individually, do not know that this is characteristic of the messages received through the others.

"I have applied the pseudonyms 'Smead,' 'Smith' and 'Quentin' to the three mediums employed for my new

experiments. This I have done for their own convenience. Mrs. Piper was greatly annoyed by the publicity caused by our announcement of her name."

**New Apparatus for Allying Trances.**  
"Have you devised any new apparatus or medium operandi for these experiments?"

"Yes, the methods are somewhat different from those used in the Piper experiments. Mrs. Piper goes into a trance while seated in a chair, her head resting on pillows piled on a stand before her. She turns her face to the left so that she cannot see the writing executed with her right hand, which, holding a pencil, rests upon a pad on another table to her right. She talks on various subjects until suddenly dropping over on the pillows, as described. Now for my more recent experiments. I have invented this head rest, which is much more convenient than the pillows on the table. As you see, it is a nickle-plated stand, which may be clamped to a table, thus, and adjusted so that this concave head rest supports the forehead of the subject, as he leans forward at any comfortable angle. A folded towel rests between the subject's forehead and the nickle-plated plate, which latter also serves as a shield, hiding the right hand engaged in the writing. A more normal position of the body is also effected."

**Masked in Presence of Medium.**  
"I wore a black mask covering my face from the forehead to below my

heard when I began to visit Mrs. Piper. I remained masked in this way for a year, and thus hid my identity from her until after the principal results of those experiments had been obtained. But in these new experiments I am not the 'litter.' Strangers are introduced to the mediums, but not until the latter have gone into the trance state and their eyes have been hidden in the headrest, as described. I simply sit in the room and observe the experiment. There is also present, invariably, a stenographer, who makes notes, absolutely verbatim, of everything which occurs. The sitters are generally selected from a class that have shown some psychic tendencies. They are always taken out of the room before the mediums come out of the trance state. Their personalities are never known to the medium."

"As a protection against possible fraud on the mediums' part do you apply any tests to them?"

"I apply to the medium physiological tests for anesthesia or loss of sensation, and amnesia or loss of memory. In the genuine trance state both sensation and memory are absent. The test for anesthesia is made by thrusting needles under the finger nails or by rubbing the palms of the eyes, and if the subject does not wince the true trance state is indicated. The test for memory is a cross-examination made while the medium is in the normal state, and so devised that any memory of what has gone on in the room during a trance would be almost certain to reveal itself, if present."

**Dr. Hodgson Fulfills Promise to Appear After Death.**  
"The papers have said that before Dr. Hodgson's death you had a mutual arrangement that whoever died first should appear to the other."

"We had no formal agreement whatsoever. We did have a tacit understanding that whichever died would try to communicate with the other."

"Has he communicated with you since his death? Has he kept his agreement?"

"Yes; since his death I have received through Mrs. Piper and the other mediums mentioned, an immense number of what at present would appear to be excellent communications from him, and they are of a very evidential character."

**The Most Convincing Cases.**  
"Could you give some of the incidents which offer the most convincing proof that it was Dr. Hodgson and not some other personality which communicated with you?"

"There have been many, of almost equal value. For example, at a sitting which I had with Mrs. Piper after Dr. Hodgson's death and at which messages purporting to be from him were received, he told me to ask Professor Romaine Newbold, of the University of Pennsylvania if he remembered being with him on the beach at the seashore. Now, I had never heard of their being at the seaside to-

gether, and afterward inquired of Professor Newbold if this message had any pertinence to him. He replied that the last time he saw Hodgson before his death was on the beach at the seaside. We have collected a large number of facts and incidents, communicated as described, which could not possibly be in the knowledge of either the sister or the medium. They are incidents which cannot be explained by telepathy or defective memory. For example, I was in New York, and Dr. Hodgson, before his death, was having a sitting with Mrs. Piper in Boston. She wrote for him a 'message' from my deceased father, who said that at the time my mother and sister, at their home out in Indiana, were packing up their belongings preparatory to going away for the summer and remaining until fall. Now it was not their habit to leave home in summer, and neither Hodgson nor I had any idea that they would do so at this particular time. The next day I received from my mother a letter, written at about the hour of Hodgson's sitting, and stating that she and my sister were packing to go away until fall.

Again, while I was having a sitting with Mrs. Piper a message was received from a man—a stranger to me—who gave his name, and that of his home town. He also stated that he had lost a finger. I made inquiry